

Office Memorandum • UNITED STATES GOVERNMENT

ECK:GO

TO : Mr. Nichols

DATE: 10-24-47

FROM : M. A. Jones

SUBJECT: Ann Rand
Information ConcerningFOIPA 230029
ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/23/83 BY SP1 GSK/90

There is no information of value in our files concerning this individual.

Miss Rand is the author of the book "The ~~Fountainhead~~." This book is the dramatic story of three men and one woman told against the backdrop of New York's architectural sky line. It is a love story revolving around a young architect and his ego. The book was published in 1943 and received enthusiastic support in literary circles as well as with the general public.

Mr. Tolson ✓
Mr. E. A. Tamm ✓
Mr. Clegg ✓
Mr. Coffey ✓
Mr. Glavin ✓
Mr. Ladd ✓
Mr. Nichols ✓
Mr. Rosen ✓
Mr. Tracy ✓
Mr. Carson ✓
Mr. Egan ✓
Mr. Hendon ✓
Mr. Pennington ✓
Mr. Quinn Tamm ✓
Tele. Room ✓
Mr. Nease ✓
Miss Beahm ✓
Miss Gandy ✓

RECORDED

INDEXED

29 DEC 16 1947

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60 JAN 15 1948

EX-43

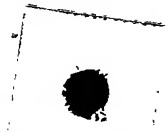
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62-85631-2
FEB 7 1948
FBI - NEW YORK

44
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Federal Bureau of Investigation
United States Department of Justice

Los Angeles, California
October 17, 1947

IN REPLY, PLEASE REFER TO
FILE NO. _____



Director, FBI

PERSONAL AND CONFIDENTIAL

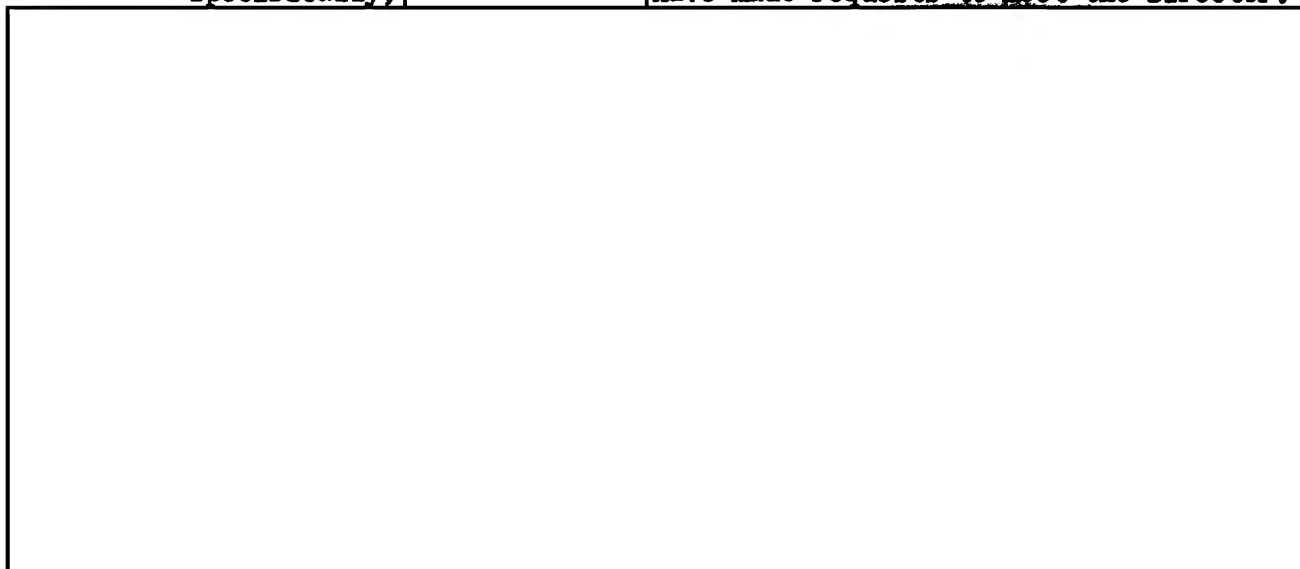
Re: COMMUNIST INFILTRATION OF THE MOTION
PICTURE INDUSTRY
INTERNAL SECURITY - C

File Room

Dear Sir:

It has come to the attention of this office that some of the individuals within the motion picture industry who are to be subpoenaed to Washington as witnesses in the House Un-American Activities Committee hearing later this month desire to meet the Director, if possible, and to take a tour of the Bureau. They may call you while in Washington.

Specifically, [redacted] have made requests to meet the Director.



Very truly yours,

[Signature]
R. B. HOOD, SAC

LFW:KH
100-15732

*INDEXED BY
STOP UNIT*

*100-15732-100
OCT 20 1947
FBI - LOS ANGELES*

3-Casey

b7E

Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI
FROM : SAC Los Angeles
SUBJECT: COMMUNIST INFILTRATION
INTO THE LITERARY FIELD
INTERNAL SECURITY (C)

DATE:

Mr. Tolson.....
Mr. E. A. Tamm.....
March 1
1948
Mr. Clegg.....
Mr. Glavin.....
Mr. Ladd.....
Mr. Nichols.....
Mr. Rosen.....
Mr. Tracy.....
Mr. Harbo.....
Mr. Mohr.....
Mr. Winterrowd.....
Tele. Room.....
Mr. Holloman.....
Miss Gandy.....

~~STRICTLY CONFIDENTIAL~~

AYN RAND, 10000 Tampa Street, Chatsworth, California, is a well-known novelist who testified before the House Un-American Activities hearings in Washington during October 1947.

[REDACTED]

[REDACTED] INTERNAL SECURITY (C), Los Angeles File 100-15732, Bureau File 100-138754.

RAND frequently reads numerous book reviews and clips newspaper and periodical articles dealing with these reviews where she thinks they contain attempts to inject Communist philosophy either directly or indirectly.

DEFERRED RECORDING

There are being enclosed herewith to the Bureau and New York several photostatic copies of articles identified below, which within the above category. The possible Communist indoctrination has been pencil-marked [REDACTED]. Also enclosed is photostatic copy of an article appearing in the October 22, 1947 issue of "The Nation," which deals with one of RAND's books, a ninety-eight page novel entitled, "Anthem".

These clippings are forwarded for information purposes only and need not be returned to this office. They may be retained or destroyed at the discretion of the Bureau and the New York Office.

- "Rumor in the Forest" by MADELEINE COUPPEY, published by SCRIBNER - "New York Times," July 13, 1947;
- "Chicago Sunday Tribune," July 13, 1947;
- "New York Herald Tribune," August 31, 1947;
- "Time" magazine, July 14, 1947.

ENCL ATTACHED

[REDACTED] also mentioned that a novel entitled "Albert Sean" by MILLEN BRAND, published by SIMON & SCHUSTER, New York, deals with racial discrimination as exemplified by certain real estate restrictive covenants. [REDACTED] thought this book might be of interest to the Bureau.

Enclosure
cc New York - Enclosure
LEW:MEH
100-0

DECLASSIFIED BY 1-2.5.9
ON 9/28/78 JSP/gm

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INDEXED

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ALL INFORMATION CONTAINED
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DATE 3/23/83 BY SP1 GSK/gtt

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UNCLASSIFIED



UNCLASSIFIED

17-85431-3

line of BOOKS



A Quiet Little Allegory of Four Animals

"RUMOR IN THE FOREST," by
Madeleine Couppey. [Scribner, \$2.]

Reviewed by Richard Sullivan

A rabbit, a pigeon, a cat, and a dog—these are the main characters of this unusual narrative, translated from the author's French into very supple, quiet, and appropriate English prose by Marguerite Waldman.

When the rabbit leads the pigeon in flight from the barn yard to "freedom" in the forest, the two of them are joined by the cat; later they meet the dog, already a rebel. For a time the four animals together enjoy an existence unimpeded and uncontrolled by man. But to the rabbit first, then to the pigeon, comes the intimation, the "rumor," the growing conviction that all things exist in dedicated order, and that living to one's self alone, outside the pattern, is inadequate.

The rabbit, wounded mortally by a hunter, speaks his dying words to the pigeon: "Be a sacrifice in the universal sacrifice." The pigeon passes on the message to the other two animals; then himself flies back to serve man. The cat, a chastened creature, follows. The dog, last to accept the law of love and sacrifice, is converted just before his death at human hands.

"Rumor in the Forest" is not exactly a novel; it is far less a straightforward animal story, like "White Fang" or "Bambi"; it is neither a political allegory, like "Animal Farm," nor a fantasy with overtones, like "Wind in the Willows." What it seems closest to being, actually, is a kind of extended, somewhat lyrical, Christianized Aesop's fable.

The characters, like those in most fables, are severely simplified: the rabbit is the philosopher, the pigeon the tender loving soul; the cat is the self-seeker, the dog the rough and ready fighter. No one of this quartet comes thru as a personality; each is a type, quite openly standing for a human equivalent.

And the action of the book, like the characters, is important only in terms of its allegorical significance. What happens is not intended to be exciting; it is intended to be meaningful. Plot here rides behind a grave and profound idea.

It is an idea which may not be ignored without peril, yet which must not be pushed beyond its limits, lest it turn into a gross parody of itself. The meaning of this book is precisely that all creation is subject to a law of devotion, and that happiness springs only from a selfless and deliberate following of "the way the good God has traced for us," however real and mysterious its pains.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/23/83 BY SPIC/174

62-85631-3.

✓ N.Y. Times, July 13, 1947

Philosopher-Rabbit and Company

RUMOR IN THE FOREST. By Madeleine Couppéy. Translated from the French by Marguerite Waldman. 152 pp. New York: Charles Scribner's Sons. \$2.

By DONALD BARR

BEING an animal fantasy, one of those subtle tales all child-like and pretty on the surface, in which dumb beasts speak with human folly and reason with divine wisdom, "Rumor in the Forest" is part of a very special tradition in literature. From Aesop's Fables to "Animal Farm," from Rabelais and Chaucer to Kafka and Kipling, a strange world and a set of unnatural laws have been built up, far stranger when one thinks about them than the world of the fairy stories. And yet, this fabulous world is somehow just as quickly and charmingly plausible to adults as to children. Because of its long tradition, perhaps, it is still easier to believe in a dog that can make epigrams than in all the mute but noble colliers of the newer sentimental-natural school. Madeleine Couppéy's book is particularly interesting because it is both a continuation and a kind of defiance of the older tradition, an attempt, in fact, to combine it with the new.

"Rumor in the Forest" is the tale of Muc, the philosopher-rabbit, and his disciple, the pigeon Grey-Flight, and of Siko, who poses as a gentle cat, and Rahu, a warrior-dog. Each has escaped from his hutch or leash, from man's farmyards and hearthrugs.

Each has before him the glittering ideal of liberty, of emancipation from bloody, treacherous humankind. As they live together in a forest cave, however, this sweet liberty begins to pall for them. They hear the corn and the vines singing hymns to their own destruction for the benefit of man and the natural order. Gradually, each comes to see that loving self-immolation is better than selfish personal freedom, and each in his way makes his renunciation and sacrifices his liberty and even his life to callous man.

A simple story, quite charmingly told. Nevertheless, the reader may be profoundly disturbed by a feeling that the



From Edward Shenton's Jacket Design for "Rumor in the Forest."

little furry meanings that peep from behind the foliage are not nice, meek animals at all, but monsters of doctrine. Perhaps where brute beasts are concerned liberty and service are incompatible. But stories like "Rumor in the Forest" are not really about brutes at all. It is true that Mlle. Couppéy's animals, though endowed with human speech and intellect, live bestially (in the new style) and kill and devour their food. They are not like Kenneth Grahame's Toad and Mole and Rat, who carry picnic baskets. Anyway, that delightful convention would have revealed the deep flaw in her book.

Her animals are neither beasts nor people; they are (it is a fine point in criticism and a commonplace in the nursery) incomplete humans. Rahu is neither a wild cat nor a warlike man; he is a man's truculence with the rest of the man left out. If the characters in "Rumor in the Forest" had been left with their abstract names as in an old morality play

—Philosophy, Vanity, Truculence, on—instead of being made up as animals, the moral would have been too ugly to stomach. For whom or what should we give up liberty? Who is to Muc and Rahu? God is so cruel, what natural order so capricious? This author has used the devices of the fable not to point her moral but to disguise it.

62-85631-3

Nightshirt Fringe Applauds Ayn Rand's 10-Year-Old Book

19

Ayn Rand, film reviewer to the House Un-American Activities Committee, is no stranger to America's nightshirt fringe. Friends of Democracy disclosed today that she is the author of a 98-page "novel" called *Anthem*, currently distributed by purveyors of hate literature although there isn't an anti-Semitic line in it.

Andrew B. McAllister, who operates as the Pro-American Information Bureau, peddling *The Protocols of Zion*, the works of Elizabeth Dilling and comparable items through a post office box at Hinckley, Ill., has been pushing *Anthem*.

Discount on Big Sales

"A Novel of the future and our book of the month—one dollar per copy" proclaimed McAllister, in a Spring bulletin which offered a 10 per cent discount on purchases of \$10 worth or more from his stock in trade.

Anthem itself is more dull than

anything else. It attempts to tell the story of a "rebel" in some future century when collectivism has remodeled society to the point where each individual has a number rather than a name, the singular pronoun is forbidden, the individual's life is laid out by edict at birth and coition is banned except on assignment and then not more than once a year.

The preface relates that the thing was written in England by Russian-born Miss Rand in 1937 when she couldn't get it published. Chatting with friends in Hollywood, one suggested that a book ought to be written "showing the ultimate consequences of the collectivist doctrine" and there was Miss Rand with the book all written.

An outfit called Pamphleteers, Inc., of Los Angeles, put *Anthem* into print and undertook distribution to such sympathetic purveyors as McAllister who bought advertising space in Court Asher's anti-Semitic *X-Ray* to proclaim that this

was the book that "all Christian-Americans should read."

Pamphleteers, Inc., previously had published *Give Me Liberty* by Rose Wilder Lane who is editor of the *Economic Council Review of Books*, published monthly by Merwin K. Hart's National Economic Council, Inc.

'Unique Work'

Miss Lane hailed *Anthem* as a "remarkable book . . . a unique work," commending her readers to Miss Rand's "pieces in *The Vigil*, organ of the Motion Picture Alliance now fighting the Communist International in Hollywood . . . the incomparably best writing obtainable on human rights."

Anyway, it was Miss Rand who testified in Washington that she reviewed *Song of Russia* for the Un-American Activities Committee and said it "made me sick." She was scheduled to give additional testimony today.

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Forest is the fact that the characters are credible as animals while the reader himself almost subconsciously does the job of transferring their thoughts and words into the minds and mouths of men.

Unschoolled Prose. It is equally remarkable to get such pure prose from a young (28) woman who never got beyond primary school. Normandy-born Madeleine Cuppey was born in poverty, became a housemaid in her early teens. At 16 she was washing cars in a Paris garage.



ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/23/83 BY SAH/...

MADELEINE COUPPEY
Reaffirmation.

When the Germans came, she fled to a small village where she wrote *Rumor in the Forest*, returned to Paris in 1941 and worked in the Resistance movement until war's end.

Miss Cuppey's only other book is *Chansons pour Moi*, a volume of quiet, unaffected verse. *Rumor in the Forest's* calm, allegorical reaffirmation of Christ-like love is all the more effective because it too never raises its voice.

62-85831-3

Aug. 31, 1947

Fable for Our Times

RUMOR IN THE FOREST.

By Madeleine Couppey.
Translated from the French
by Marguerite Waldman.
... 152 pp. ... New York:
Charles Scribner's Sons. ...
\$2

Reviewed by
THOMAS SUGRUE

THESE was a time in the history of man's misadventures when storytellers peopled their fables with animals of strength and beauty and cunning; the lion and the tiger were for centuries symbols of humanity's aspirations, morals and avarice. For generations now the rabbit, a wretched, burrowing creature, has carried the burden of allegory; he has exemplified what modern society considers its virtues—thrift, cleanliness, a craftiness that passes for wisdom and a humdrum home life that would drive a thinking cottontail to drink. It is good news that a French rabbit, a cousin perhaps of Uncle Piggly Wiggly, has stirred in his warren and be-thought himself of higher things, of love and sacrifice and the happiness of existing for the sake of others. His name is Muc; neither literally nor figuratively does he lay an egg.

Muc lives on a farm, captive in a hutch. He talks to Grey-Flight, a domestic pigeon, of the free life of the forest. Grey-Flight makes a trip to the woods, reports to Muc that all is as advertised there, and the two decide to run away. They set out at night, and along the way meet a domestic cat, Siko; Siko is also running away to the forest. The three enter the woods together, penetrate to a central spot, and discover a cave. In it is a great dog, Rahu, also a fugitive from the service of man. The four decide to live together, and a friendship grows which changes each for the better. Siko, a posturing, ambitious egotist, is impressed by Rahu's lack of pride in his ancestry and personal beauty:

an engaging, unobtrusive tale, which makes its point steadily but without damage to the lyric enchantment of the forest, which she describes as if she had herself abandoned it to live in service to man. Marguerite Waldman has translated the story into sensitive, evocative English. It is a book for the whole family, to be read aloud if possible. Uncle Piggly Wiggly probably won't like it; to his way of thinking Muc is a darned fool and probably a dangerous red.

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DATE 3/23/83 BY SPGSK

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so attached to his companions that he cannot bear to fly south and leave them in the winter; Rahu, self-sufficient and invincible in battle, comes to know what it is to care for something beyond his desires and his hatred of man; Muc, seeing the perfection of life in the forest, the ease with which wants are satisfied and the absence of responsibility, is still unaccountably disturbed. In his philosophic mind there stirs the seed of ultimate truth—that sacrifice is the meaning of love and love is the meaning of life.

In time the others feel also a sense of unreality in their unbothered existence; they hear the sacrificial songs of the corn and the grape, joyful prayers at the coming of harvest. Grey-Flight, meets a dying boy who wants him for a pet; he flies back to the cave, but he cannot forget the drawn, haunted face. Rahu kills a man who tries to capture him, but in this revenge of which he has long dreamed there is no happiness. Muc, knowing and unhappy in his wisdom, realizes he must tell his friends the truth of life, and persuade them to return to the service of man. Muc's is not a new idea, but this is the first time humanity has been told about it by a rabbit. If man in general emulates Muc as he has aped Sammie Littletail, the troubles of the world will be over as soon as

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/23/83 BY SP/CS
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Christian Animals

RUMOR IN THE FOREST (152 pp.)—
Madeleine Couppey, translated by
Marguerite Waldman—Scribner (\$2).

A rabbit named Muc speaks:

"There can't be two laws, two kinds of happiness, two kinds of love. And freedom doesn't count before love. . . . You'll never be richer or freer than in divesting yourselves of your selves. If you give only half your life, the other half will be resentful and its reproaches will rob you of joy. . . . Why worry about those who consume us? The vine and the corn do not refuse themselves to the unworthy. . . . Be a sacrifice in the universal sacrifice . . . come to Love . . . Love is strong enough to save the world. . . ."

Muc's words are addressed to a pigeon named Grey-Flight. Muc, the pigeon, a dog and a cat are the chief characters in Madeleine Couppey's beautiful allegory, which has already gone into 58 editions in France. All the animals in *Rumor in the Forest* experience inner torture in their common search for the ultimate meaning of life. About them, the trees of the dense forest look on with understanding, and are themselves capable of being hurt and forgiving. Skeptical readers who doubt that a moving tale of love, renunciation and death can be brought off as an animal story had better turn to *Rumor in the Forest*.

Escape from Man. In the beginning, the rabbit in the hutch, the domestic pigeon, the hearth cat and the farm dog all agree that freedom, especially freedom from man, will bring total happiness. They escape to the forest, but as time goes on, their happiness wears thin. It is the rabbit that gives words to the principle which ultimately wins them all and becomes a rumor in the forest: renunciation of self, even of personal freedom and of life if necessary, to help establish "that law of love which should govern all the world, prevent it from falling as it has, and force it to rise."

What is remarkable about *Rumor in the Forest* is that it is a story of love, renunciation and death, and yet it is a story of life.

TIME, JULY 14, 1947

REC-91

1 - Mr. Simpson

November 13, 1961

Mr. S. E. Chaney
1747 Bel Aire Drive
Glendale 1, California

Dear Mr. Chaney:

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/23/83 BY SP16SK/9/4
FOIPA # 230,029

REC'D-READING ROOM

NOV 13 4 33 PM '61

B I

I have received your letter dated November 5, 1961, with its enclosure, and your interest in furnishing this information and affording me the benefit of your observations is indeed appreciated.

It is not possible for me to advise you of the results of any inquiry which this Bureau may conduct. A regulation of the Department of Justice prohibits the disclosure of such information to other than appropriate agencies in the executive branch of the Federal Government.

There are enclosed several items of literature available for distribution by the FBI concerning the menace of communism which you may like to read.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

MAILED 20

NOV 13 1961

COMM-FBI

Enclosures - 4

RDS:blw
(3)

SEE NOTE ON YELLOW PAGE TWO

MAIL ROOM ☐

TELETYPE UNIT ☐

Mr. S. E. Chaney

NOTE ON YELLOW:

Bufiles contain no identifiable data concerning the correspondent. The enclosure to correspondent's letter was a copy of a letter he has written to the "Saturday Evening Post" objecting to an article in that magazine concerning Ayn Rand.

The article mentioned by correspondent concerning Ayn Rand which appeared in the "Saturday Evening Post" has been reviewed and does not appear to be communist propaganda. The article indicates she is an atheist and discusses her cult of objectivism based upon her theory that "Money is the root of all good."

Bufiles indicate that

[REDACTED]

b7E

The following items of literature were sent to the correspondent.

1. "The Communist Party Line"
2. "The Deadly Contest"
3. "Faith in God -- Our Answer To Communism"
4. Director's statement re Internal Security 4-17-61.

November 5, 1961

Director
Subversive Activities Investigation
F.B.I.
Washington 25, D.C.

Dear Sir :

I feel that your department should be informed of the type of information which is apparently gaining some measure of importance with the public. The article to which my enclosed letter refers is The Curious Cult of Ayn Rand; it may be found in the Nov. 11, 1961 issue of the Post.

I am sure that your department is already aware of the importance of this woman and her odious philosophy to the freedom and welfare of the general public, I only hope that I have helped in some way by attempting to give voice to my opinion and conclusions.

If I may be of any aid to you in your working against these difficulties, please let me know.

Sincerely,

S E Chaney

S.E.Chaney

1747 Bel Aire Dr.
Glendale 1, California

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 3/23/83 BY SPICER/gt

FOIPA 230,429

P.S. I'd like to know what comes of all this.

Thanks
SEC

REC-91

62-85631-4

22 NOV 14 1961

Ack,
w/encs.
11-13-61
RDS/blw.

ENCLOSURE

November 5, 1961

Editor
Saturday Evening Post
Curtis Publishing Company
Independence Square
Philadelphia 5, Pa.

Dear Sir:

Just recently I've become sensitive to what is called, "logic tight compartments"; Miss Rand's Objectivism is one such.

In attempting to object to her "militant atheism" on grounds of faith, the attacker would find himself on shaky logical ground because faith is founded on subjective phenomena assumed to be valid on an individual but not on any universal or even communicable basis. Faith in this respect is abstract, and attempting to dislodge the concrete with the abstract proves quite difficult, so I've decided to attack on altogether different bases.

(1) Miss Rand's extrovertive espousal of arch-capitalism evidenced by her statement, "Money is the root of all good.", seems to place her in a definite anti-communist position - or so she would have us believe. To further color her stand in this wise she comments of Bolshevism, "I knew it was evil", and complains of "having a thin time of it because the communist influence there (Hollywood) was too strong." These phrases paint a seemingly positive background against which we find her central idea - that of Objectivism.

(2) "Whatever exists exists independent of any perceiver; man can perceive and understand reality, but only through reason - intuition, emotion, faith have no validity as paths to knowledge." From the article I find that Atlas Shrugged combines Ideas 1 and 2 in such overwhelming complexity that an extremely intelligent reader would be sorely vexed in attempting even a cursory analytical critique.

If an individual accepts this block of hardened logic in the form of ideas 1 plus 2 he takes a side with capitalism (he thinks) and admits to himself that all reality is external or objective. Now so far this doesn't seem too bad, but let's analyze what happens if we disagree.

(a) To disagree with the idea, "Money is the root of all good." makes a sensitive, self conscious person think that he is anti-capitalism or even just slightly pink, especially if money is to be equated with or accepted to be the symbol of capitalism.

(b) To disagree with the idea that man can perceive reality causes an individual to doubt; he questions his own values and becomes insecure about his own mental ability.

In other words - if you do not accept the tenets of the doctrine you begin to have serious trouble with your mental attitudes and thinking. This should be the first clue to you that there is something inherently wrong with it.

*** *** *** *** *** *** ***

Now, let's clarify this dubious philosophy.

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62-85631-1 DATE 3/23/83 BY SP/CSK/pu
ENCLOSURE

Point 1:

Money is a medium of exchange; it is crystallized services or goods. Its use simplifies trade and relieves man of the burden of the bulky barter system by creating a value which is universally recognized and is easier to transport by virtue of its smaller mass. At the present level of development of industrial civilization in the world money is a necessity. It is not, repeat not to be understood as a symbol for anything.

Point 2:

Perception is a thought process; thoughts are subjective and internal not objective and external. If you define your reality as being only that which you perceive through your senses then you are denying your own internal existence and denying the existence of thought because thought is not perceived it is subjectively understood. All of your perceptions are internal and subjective and your thoughts about these things constitute your reality.

Miss Rand's Objectivism is an excellent example of classical doubletalk. It cannot be accepted in whole or in part without very troublesome mental inconsistencies for a free thinking individual because it is against the grain of free human nature.

Mr. Karl Marx, history's greatest professional sorehead, complained until he composed a dirge similar in many respects to Rand's double symphony. Her verbal harmony seems to sell well, but if you buy her records and listen because you think you need it you'll soon be dancing to her tune. Her projection is a penetrating prose and she is quite obviously well disciplined - these things interest those who are in need of strong leadership (this applies largely to the young) and stimuli (this applies to almost everyone). If Miss Rand's rational self-interest can cause you to believe intellectually that all reality is external and perceived then denial of your non-perceivable self will be quite logical. The step from this to that of being a completely altruistic, thought slave, worker of the "people's republic" with complete denial of individuality is an easy one.

If Miss Rand is not a communist as she says she is not, then she has been led down the rosy path and is guilty of very incomplete thinking, because a careful reader can see the suds still clinging to the brain.

Freedom is the right of the individual to react to his perceptions without being restricted to a particular view or a particular reaction.

Physical freedom is impossible without mental freedom.

Objectivism and communism are both mental and physical slavery because they restrict the individual to a particular view.

My regards to Mr. Kobler for a clear and understandable article. I'm quite elated that I didn't find Rand in your "people on their way up" department.

Sincerely,

S.E. Chaney
S.E. Chaney
1747 Bel Aire Dr.
Glendale 1, California

P.S. I've sent copies to the F.B.I. and my congressman - they should read this also.

EX-11A

REC-57

62-85631-5

January 13, 1966

Miss Ayn Rand
The Objectivist Newsletter, Inc.
120 East 34th Street
New York, New York 10016

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 3/23/83 BY SP1GSK/pj

FOIPA 230,029

REC'D READING ROOM

JAN 13 4 32 PM '66

Dear Miss Rand:

I received your letter of January 8th and want to thank you for the interest in writing.

I have never stated that I am an objectivist; however, I have always made every effort to maintain an impartial, balanced perspective and judge matters in the light of the facts rather than preconceived notions.

With respect to your request, I regret that the pressure of my official schedule precludes my making an appointment to see you. If you wish to speak to one of my Assistants when you are in Washington, please feel free to communicate with Assistant Director Robert E. Wick, either by letter addressed to him directly here at FBI Headquarters, Ninth Street and Pennsylvania Avenue, N. W., Washington, D. C. 20535, or telephonically at EXecutive 3-7100, extension 691. He will be glad to render whatever assistance he can. If I am in my office at the time of your visit, you may be sure it will be a pleasure to talk to you.

MAILED 2

JAN 14 1966

COMM-FBI

Sincerely yours,

J. Edgar Hoover

- 1 - New York - Enclosure
- 1 - Miss Holmes - Enclosure (sent with cover memo)
- 1 - Mr. Wick - Enclosure (sent with cover memo)
- 1 - Mr. Jones - Enclosure (sent with cover memo)
- 1 - Tour Room - Enclosure (sent with cover memo)

NOTE: See D. C. Morrell to Mr. Wick memorandum dated 1-13-66 captioned "Request to Meet the Director, Ayn Rand, New York, New York."

79 JAN 19 1966

MAIL ROOM ☐ TELETYPE UNIT ☐

- Tolson
- DeLoach
- Mohr
- Casper
- Callahan
- Conrad
- Felt
- Gale
- Rosen
- Sullivan
- Tavel
- Trotter
- Wick
- Tele. Room
- Holmes
- Gandy

THE
OBJECTIVIST
NEWSLETTER

INC.

120 East 34th Street / New York 16, N.Y. / LExington 2-5787

Ayn Rand and Nathaniel Branden
Editors and Publishers

Mr. Tolson ✓
Mr. DeLoach ✓
Mr. Mohr ✓
Mr. Casper ✓
Mr. Callahan ✓
Mr. Conrad ✓
Mr. Felt ✓
Mr. Gale ✓
Mr. Rosen ✓
Mr. Sullivan ✓
Mr. Tavel ✓
Mr. Trotter ✓
Mr. Wick ✓
Tele. Room ✓
Miss Holmes ✓
Miss Gandy ✓

January 8, 1966

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

DATE 3/23/83 BY SP10SK/gt
230,029

Dear Mr. Hoover:

In the article "Hoover of the FBI," in the September 25, 1965 issue of The Saturday Evening Post, there appears the sentence (page 32): "Hoover disavows the ultraconservative political label, terms himself an 'objectivist,' etc..."

I would like very much to know whether you meant that you agree with my philosophy of Objectivism - or whether you used that term in some different meaning. Forgive me for attaching any sort of even provisional credence to that article, which I regard as extremely unfair, in a magazine for which I have no respect at all. I would like to know the truth for obvious reasons - since an Objectivist such as yourself would be more than welcome.

Regardless of your answer, that is, without presuming that that statement is necessarily true, I should like very much to meet you - to discuss a personal-political problem. If you find it possible to give me an appointment, I would come to Washington at any time at your convenience.

Sincerely yours,

Ayn Rand

Ayn Rand

AR:dk

ENCLOSURE

I have never said I
was an "objectivist"
whatever that is.

REC-157

62-85631

JAN 17 1966

DECLASSIFIED

EX-112
PROC. 39

JAN 17 1966

all 11-13-66
Copy made for Mr. Rand 1-11-66 S.S.

Recently the FBI has been keeping a close eye on the ultraright Minutemen. Although Hoover is a towering hero to much of the right, the founder of the Minutemen, Robert DePugh, flatly refused to furnish the FBI with a list of his membership. "It could serve as an assassination list for the Communists when they take over," says DePugh, who believes that the "take-over" is inevitable, Hoover or no Hoover. Despite the tendency of many liberals to lump Hoover with his far-right admirers, Hoover disavows the ultraconservative political label, terms himself an "objectivist," and has publicly declared that he "has no respect" for the extremist notions of Robert Welch, founder of the John Birch Society. "I know Mr. Hoover says that about Mr. Welch," says Birch public-relations director John Rousselot sadly. "But we still have high regard for him and the FBI."

Excerpt from the article "Hoover of the FBI,"
9-25-65 issue of "The Saturday Evening Post."

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DATE 3/23/83 BY SP1 GSK/glt

62-85631-5

ENCLOSURE

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. Wick *Wick*

DATE: 1-13-66

FROM : D. C. Morrell *D.C. Morrell*

SUBJECT: REQUEST TO MEET THE DIRECTOR
AYN RAND
NEW YORK, NEW YORK

Tolson _____
DeLoach _____
Mohr _____
Casper _____
Callahan _____
Conrad _____
Felt _____
Gale _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Holmes _____
Gandy _____

mz
By letter dated January 8th to the Director, captioned individual referred to the September 23, 1965, issue of "The Saturday Evening Post" wherein the article on the Director contains the statement to the effect that he terms himself an "objectivist."

mz
(Captioned individual requests to be informed whether the Director meant that he agrees with her philosophy of Objectivism or whether he used the term in a different meaning. She states that she would like to know since an Objectivist such as the Director would be more than welcome. The Director has noted "I have never said I was an "objectivist" whatever that is. H")

Captioned individual states that she would like to meet the Director to discuss a personal political problem and that she would come to Washington at any time at the Director's convenience, if he would give her an appointment.

Captioned individual is a well-known writer and lecturer and her books include such publications as "The Fountainhead" and "Atlas Shrugged." The publication "Who's Who of American Women" describes her as an exponent of the philosophy objectivism. She was born in Russia in 1905 and attended private schools including the University of Leningrad.

Enclosure *sent 1-14-66*

- 1 - Miss Holmes - Enclosures
- 1 - Mr. Wick - Enclosures
- 1 - Mr. Jones - Enclosures
- 1 - Tour Room - Enclosures

DFC:jms (6)

60 JAN 28 1966

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157-124

JAN 25 1966

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CONTINUED - OVER

DATE 3/23/83 BY SP1 GSK/24

FOIPA # 2301029

Morrell to Wick memo

RE: REQUEST TO MEET THE DIRECTOR
AYN RAND
NEW YORK, NEW YORK

In 1947, captioned individual testified before the House Committee on Un-American Activities regarding communist infiltration of the motion picture industry. She is self-admittedly an anti-communist.

In 1957, Bennett Cerf sent the Director a copy of Ayn Rand's book "Atlas Shrugged"

(Bufiles contain no information on the philosophy of objectivism other than references to individuals who subscribe to the "Objectivist Newsletter" by Ayn Rand.)

As indicated in the attached excerpt from "The Saturday Evening Post" article to which captioned individual refers, it is noted that it does contain the statement that the Director terms himself an "objectivist." It is felt, however, that in this instance it means that the Director maintains an open-minded outlook uncolored by any preconceived conclusions.


(It is not felt that the Director would want to take time from his busy schedule to see captioned individual, and she will be advised that the Director's commitments preclude his making an appointment. She will also be advised that, if she desires to come to FBI Headquarters to speak to one of the Director's Assistants, to contact you (Mr. Wick). She will also be advised that the Director has never stated that he is an "objectivist" but has always tried to maintain a balanced perspective uncolored by preconceived notions.


RECOMMENDATIONS:

(1) That the Director not take time from his busy schedule to see captioned individual.

(2) That the attached letter go forward expressing the Director's regrets and advising her to contact you (Mr. Wick) if she desires to come to FBI Headquarters.

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DATE 3/23/83 BY SP/BSH

V.
- 2 - CK - 

 TV

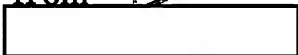
DO-6

OFFICE OF DIRECTOR
FEDERAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE

*AWT
16*
July 13, 1970

The attached copy of the paperback book "For the New Intellectual" by Ayn Rand is inscribed to the Director as follows:

"To J. E. Hoover
from



DS

There was no return address on the envelope and the postmark is not clear.

nm



*Bufiles. No ack
since address was
not furnished.*

Whe

MR. TOLSON _____

MR. DELOACH _____

MR. WALTERS _____

MR. MOHR _____

MR. TROTT _____

MR. CASPER _____

MR. CALLAHAN _____

MR. CONRAD _____

MR. FELT _____

MR. GALE _____

MR. ROSEN _____

MR. SULLIVAN _____

MR. TAVEL _____

MR. WATERS _____

MR. YONES _____

MR. ZIMMERMAN _____

MISS HOLMES _____

MRS. METCALF _____

MISS GANDY _____

b6

b7C

VI

*Just
Open*

JUL 13 6 16 PM '70
FBI
REC'D BISHOP

JUL 13 1 35 PM '70
FBI



J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

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A DIRECTOR

REC 14

REC 14

JUL 16 1970

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DATE 3/23/83 BY SPICER/gth

FOIPA # 230,029

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ENCLOSURE

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and
THE FOUNTAINHEAD

AYN RAND CHALLENGES

the prevalent philosophical doctrines of our time and the atmosphere of guilt, of panic, of despair, of boredom and of all-pervasive evasion which they have created.

One of the most controversial figures on today's intellectual scene, Ayn Rand is the proponent of a new moral philosophy—an ethic of rational self-interest—that stands in sharp opposition to the ethics of altruism and self-sacrifice. This new morality—a philosophy for living on earth—was the underlying theme of *The Fountainhead* and *Atlas Shrugged*. A growing number of ardent admirers have established this bestselling writer as the spokesman for the new intellectual.



AYN RAND is the internationally famous author of *We the Living*, *Anthem*, *The Fountainhead*, and *Atlas Shrugged*—all of which are available in Signet editions.

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